

# Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 7.

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## SANDWICH MISSION.

*From the Missionary Herald.*

EXTRACTS FROM THE JOURNAL OF THE MISSIONARIES.

(Continued from page 81.)

### *Landing of articles for the Mission.*

While we are labouring to impart to others the bread of life, we have the promise, "verily thou shalt be fed." To-day we received, from the ship *Tartar*, a variety of important articles for our comfort, sent by the Prudential Committee. All the articles mentioned in the bill of lading, and others mentioned by the Treasurer, excepting the house frame and lumber, have been delivered in a good condition, by Capt. Turner, gratis, to whom, with the owners, Messrs. Briant and Sturgis we owe our warmest thanks. All the articles sent, are truly acceptable, and we are particularly thankful to the Board for remembering us as to bread-corn. We have had but little flour, and some of the family felt the need of the bread to which they had been accustomed, and for which they could find no substitute; though others in the family are satisfied with the taro as a substitute, generally. Sea-biscuit, put up in rum casks, would come safely, and be very acceptable to some of the family. At present, no waving cornfields or wheatfields, promise to fill the garner of the husbandman, and it must be long before a comfortable supply of bread can be produced here. Teams are to be procured, and trained to the plough; the uncultivated lands are to be enclosed, which, without teams, or carriages, or roads, seems like a herculean labour; and then, seed is yet to be procured from foreign countries. No satisfactory experiment in the production of wheat or rye in these islands has come to our knowledge; and, though we have seen a variety of specimens of Indian corn, we have seen none which equals its perfection in the United States. We have planted about a quarter of an acre of corn for experiment. It came up well, but a worm, similar to that which sometimes cuts off the young blades of corn in America, has destroyed about half of it; and a smaller worm is now feeding upon the larger leaves of the remainder. Our garden vegetables share a similar fate. Taro, potatoes, sugarcane, and bananas, seem to be little injured by any insect or reptile.

Jan. 10. Yesterday and to-day, Capt. Turner landed the frame and boards of our house, sent from Boston; for the freight of which, the owners make no account, while they generously confer on us a most important temporal favour.

[The journal mentions the arrival of Rehoreho on the 4th, in the *Cleopatra's Barge*; and the arrival of intelligence from Atooi, by the Atooi schooner. The following is extracted from a letter of John Honoree to Mr Bingham. The intelligence which it contains, the missionaries justly call important.]

"On Sunday morning, the king and queen came into the meeting, with his few people. Then Mr. Whitney read about Jesus Christ on the cross, and the ten commandments, and I explain them in our tongue, and make prayer, and after that I sit down. I ask the king, 'How you like the meeting?' He say then, 'I like the meeting very well, Sir.' Mr. Whitney ask him, 'You understand what John tell you about?' 'Yes, Sir.' Then he say, 'I not understand what you say before, but little; now I hope I do understand more—more by and by.' I, John, told the king, 'Your people have hoodah-hoodah, on this day. King say, 'Yes.' Then I ask him, 'Can you wait (defer) hoodah-hoodah on this day? Your peoples may say, hoodah-hoodah on Monday;—this day it is holy! And king say, 'We may stop hoodah-hoodah on another Sabbath-day.'"

We are informed, by the captain of the Atooi schooner, that Tamoree has prohibited, not only the national dance, but all kinds of play and unnecessary labour, on the Sabbath. He also expresses a desire to correct some of the former loose notions of marriage.

### *Visit to the King.*

Feb. 6. To-day several of the brethren and sisters walked to the village to visit the king, two of his wives, chiefs, honourable women, &c. taking the two babes to bespeak favour, and were very kindly received, though the king was asleep. Mr. Bingham spoke to the governor in his own tongue, without an interpreter, respecting the character of Pomare, and his people,—the benefits of learning and of the Gospel,—the desire of Tamoree to know what the Bible contains,—of his prohibiting unnecessary labour, and the national dance on the Sabbath, because God has said, "Re-

member the Sabbath-day to keep it holy." He appeared to be interested in all, and pronounced it "miti."

7. We were much pleased to-day, with an intelligent youth, a native of Atooi, lately returned from Boston, who speaks English tolerably well. He seemed to be much elated by what he had seen in America, and expressed an earnest desire, that this people may be like the people of that land, and was much gratified, on his return, to find missionaries here, who had left so good a land, to do this people good. Respecting his interview with Reho-reho, he says, "The young king say to me, as soon as he see me, 'Will America send out frigates to take this island?' I say, 'No; America no want your Island,—rich enough,—no come here for that. If they want it, they could take it in half a day.' Me tell him, 'Good men do good in Otaheite. They like America people, and people in England. England no take this island. They own that like before. Bad men tell you stories; bad men every where. Me see some bad men in America some good.'"

How vastly important it is, that every pagan, who visits our native shores, should be forcibly impressed with the superior goodness and wisdom of civilized and evangelized men! Personal kindness, instead of pernicious example, shown to a heathen, that visits a civilized nation, and returns to his native country, will furnish a simple, but convincing argument, in favour of missions; and afford incalculable aid to the far distant and laborious missionary. We already recognize, in this young heathen stranger, a friend and helper, and we tender our cordial thanks to the gentlemen in Boston, who showed him kindness, and took him to the house of God.

11. *Sabbath.* Mr. Bingham preached from the declaration of Christ to Thomas, "I am the way, the truth and the life." In the Sabbath school, this afternoon, Mr. Loomis put the question to a female, Poel-la-nooe, "Where is God?" She readily replied, "Eloko Kalana," (in heaven.) He repeated the question to Isaac Lewis, who, after a little hesitation, replied, "Every where." He put the same question to Hannah Holmes. She replied, "God is here."

#### *Temperature of the Climate.*

19. This morning the thermometer stood at 56° in the shade, the lowest degree of heat observed since our arrival. From the 1st of May, 1820, to the 1st of January, 1821, from occasional observations of a

thermometer, kept by Mr. Hunnewell, in the village, the range has been from 72° to 83° in the house. On the 25th of August the mercury rose to 110° in the sun, but only to 83° in the shade. During the summer, the fresh trades blow at this place pretty uniformly, so that the heat has not been at all oppressive in the house, and but moderately so under the direct rays of the sun. At Kirooah, which is considered one of the hottest places on the island, refreshing sea breezes make the summer season comfortable; at least to those, who are not obliged to labour in the sun. The climate appears to be, in general, both pleasant and healthful.

#### *Remains of Idolatry.*

20. Again we are alarmed at what we hear with respect to the God of the dance. When Reho-reho was here, he expressed his disapprobation of the manner in which this god had been acknowledged, and refused to allow him an image. The senseless and shapeless stick of wood, which had stood in place of the God of the dance, was removed, his little court laid waste, and the visible offerings suspended. But the king, as we are informed, told the governor of the islands, that, if the dance pleased to acknowledge the Laka in sport, they might do it. To-day we are informed by our pupils, some of whom are obliged to join in the dance, that all the dancers except those who belong to our school, acknowledge the Akooa hoodah-hoodah, in order too keep up their attention, and not lose, but acquire skill in dancing; that they eat to the Laka,—they smoke to the Laka,—they dance to the Laka,—they call the ornaments the Laka's; saying that if they do this, the Laka will by and by give them good knowledge and expertness to dance well, and those, who refuse to do this, will not become accomplished in the art.

#### *Excursion to Kalow.*

March 7. Messrs. Bingham and Chamberlain, passing up through the valley of Hanaroorah, ascended to the high cliffs in the centre of the Island, and from a precipice, which overlooks a considerable part of the district of Kalow, enjoyed an interesting view of this part of the island, including a wide extent of the Pacific on both sides. The mountains are, in part, clothed with Perennial verdure, cheered with the singing of birds, that enjoy perpetual spring; and from these mountains descend rivulets, which water the plain below, and afford convenient seats for mill-factories, &c. Some of the mountains



pear to be but stupendous piles of rocks, or masses of stone, exhibiting the appearance of volcanic eruptions in some former age. The path from Hanaroora to Kalow ascends gradually for seven or eight miles, when you unexpectedly find yourself at once standing on the verge of a precipice, several hundred feet above the level of the sea. Yet you seem to be as far below the pointed summits on your right and left, as when you stood on the beach. Difficult as the passage is, the natives are almost constantly ascending and descending this precipice, from morning till night. From this precipice, it is said, a considerable army was driven off by Tamamahaha, when he conquered this island, and were dashed to pieces.

This is the principal communication by land, between the southern and northern districts of the island. The low forests, which contain a considerable variety of trees and shrubs, seem to be adapted only for fuel, and for the slight and temporary habitations of the natives.

From the side of the mountain on your right, as you pass up the valley, a torrent of water issues, and descends, it would seem, two or three hundred feet, bounding and foaming down the almost perpendicular rocks. Here, the natives say, is the residence of the *Akooah Mo-o*, or the *Reptile god*, which resembles a large shark, devours men, and lives in the ground and in the water. Many of the natives have attempted to describe this Akooah, and they generally exhibit a great degree of earnestness and credulity respecting it. All the evidence that appears of the existence of the large reptile, which devours men, rests upon the testimony of a single man, who escaped, however, to tell the story.

The principal reptile, which the island affords, is a small lizard, about six inches in length, inoffensive, but numerous. It is sometimes called an Akooah, and has heretofore been worshipped.

#### *Examination of the School.*

14. Quarterly examination of our school. A respectable number of gentlemen attended, and were highly gratified with the specimens exhibited of important attainments, and with the decorum of the school, which now consists of 30 scholars. The two young men, favourites of the king, under the care of Mr. Thurston, spelled with facility and accuracy, in Webster's 36th table; read intelligibly a paragraph in the New Testament, and exhibited in their copy books very good specimens of plain

penmanship. Three youths, G. Holmes, I. Lewis, and Wm. Hainbottle, read the decalogue, and received each a Bible, as a premium. Two of the pupils were able to answer in English correctly and understandingly, all the questions in Watt's first Catechism. One of the boys of Krimakoo, Isaac Nick, a native of the North West Coast, besides exhibiting, in common with others, desirable improvement in spelling, &c. gratified the company by some drawings of ships, in which, the gentlemen said, he discovered the taste of his countrymen. He is a promising youth, though not superior to many in the school. The whole examination occupied an hour and a half, to which succeeded a short address and prayer. Pleased with the smiles of Providence on our feeble efforts thus far, we dismissed our precious school for a week.

We had invited and expected the king to attend, but he did not favour us with his company. His brother, the young prince, with some others under the instruction of Thomas Hoopoo at Mowee, and about 30 pupils at Atooi, together with those who have left our family and school, and those who remain, make, in the whole, about 30 pupils, who have been under the instruction of the mission, the last quarter; and many of them are, we think, exerting a salutary influence in favour of the mission and of Christianity; and may be, with respect to the nation, a little leaven, which shall leaven the whole lump.

15. To-day a royal procession passed our doors from the village of Hanaroora to the new houses lately erected for the king at Witeete, about a mile eastward of us. Two wives of the king rode in a pleasure waggon, lately purchased of Capt. L. and drawn by the natives. The king marched on foot, followed by a guard of about 200 armed men, and by many unarmed men, women and children. As he passed, he came to our enclosure, shook hands with the brethren, and asked for our handcart for himself to ride in; but unfortunately it had been lent to some of the traders. One of his attendants pointed out to him the house in which Dr. Williams and his patient were lodged, and said to him, "that is the house where the man, who had his arm but off, was cured." Since that event, we have heard little said about our hostility to England, and we think our attention to an unfortunate British seaman was blessed, as the means of softening prejudices, and silencing unreasonable conjectures and suspicions respecting our design.

(To be continued.)

## CHEROKEE MISSION.

*We extract the following notices from a letter from the Corresponding Secretary to the Prudential Committee, dated Knoxville, Ten. May 29, 1822.*

My Beloved Associates,—In the numerous communications, which I have addressed to the Missionary Rooms, you have been apprised of the principal circumstances of my voyage and journey; and of the benefit which my health has derived from both. Since the commencement of the present month, I have visited Brainerd, and spent more than a fortnight there, in attending to the concerns of that establishment; and, in conjunction with Mr. Kingsbury, to the concerns of the Choctaw Mission.

As the present limits of the lands, occupied by Indians in the southwestern states, are not laid down on any map that I have seen; and as mistakes of considerable importance are often made, in regard to the situation of Brainerd; you will excuse me for giving the outlines of the country still reserved to the Cherokees. Though repeated cessions of land have taken place, within a few years past; and though the limits of this tribe are much contracted; yet the remaining territory is supposed to contain at least, 10,000,000 acres, which, if laid out in a regular form, would fill a space 156 miles long, and 100 broad, a space larger than the area of Massachusetts, Connecticut and Rhode Island united. As the form is irregular, however, the greatest length and breadth are more extensive than the numbers just mentioned. From the missionary school in the Valley Towns, under the superintendence of the Rev. Mr. Posey, which is in the south west corner of North Carolina, to the station at Creeks-path, on the south side of the Tennessee, in Alabama, is full 200 miles. The latter of these places lies about W. S. W. from the former. This does not give the full length of the Cherokee country, which, I apprehend, can hardly be less than 250 miles. The greatest breadth is not far from 130, from the mouth of the Hiwassee, in a S. S. E. direction, to the boundary line between the Cherokees and Creeks. From what has been said it will be seen on looking upon the map, that the Cherokee country embraces the S. W. corner of North Carolina, the N. W. part of Georgia, the N. E. part of Alabama, and that portion of Tennessee, which lies south of the Hiwassee and Tennessee rivers. Brainerd is about 30 miles from the N. W. corner of Georgia, in an easterly direction,

two miles within the chartered limits of Tennessee, on the western side of Chickamaugah creek. It is nearly equi-distance from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 miles from the northern limit, which is the mouth of the Hiwassee. Augusta is 150 miles S. E.; Nashville, 150 N. W.; Knoxville, 110 N. E.

The road from Augusta to Nashville has been a good deal travelled, since it was opened through the Cherokee nation, eighteen years ago; though in former years much more than at present. It has been quite an object, therefore, with several white men, who were settled here, and several natives of the country, to furnish food and shelter to travellers. I observed that these establishments were improving, in regard to buildings, furniture, and other things. In two of these houses of entertainment, I found young females, (that is one in each,) who had been members of the school at Brainerd. Their appearance was near, becoming, and such as would be thought respectable, at the house of an innkeeper among ourselves. One of them I remembered having seen in the mission family; and Mr. Hall was of course well known to her. Supposing that we should need refreshment, she provided tea unasked, and waited upon us in a manner creditable to her hospitality and her education. Several useful books stood upon a shelf, and she said, in answer to my inquiry, that she was fond of reading.

It is very evident, that the Cherokees are improving more rapidly at present, than at any previous time. There are more instances of laborious industry among them every returning year; there are more instances of serious inquiry after moral and religious truth. There is an increasing conviction, that many of the whites sincerely wish to promote the welfare of the Indians. The best informed and more intelligent Cherokees are very favourably disposed towards the mission and school at Brainerd. At several places in the nation, is found an earnest desire to have village schools, with regular preaching; and there is nothing to prevent the establishment of these, except what result from the want of pecuniary means, and of interpreters. It is hoped that the deficiency, in both these respects, will be removed to such an extent, that the present generation may have lights kindled in all their borders; and that generations to come may be saved from the darkness and wretchedness of their fathers.

It used to be said, a few years since, with the greatest confidence, and is sometimes



repeated even now, that Indians can never acquire the habit of labour. Facts abundantly disprove this opinion. There are numerous instances among the Cherokees, of very laborious and long continued industry; and, in some of these instances, the habit has commenced and become established, after the individuals had grown up in hereditary freedom from any thing like regular labour. In more instances, the habit commenced in youth, and is confirmed by practice. Some Indians not only provide an abundant supply of food for their families, by the labour of their own hands, but have a surplus of several hundred bushels of corn, with which they procure clothing, furniture, and foreign articles of luxury, particularly sugar and coffee, of which they are immoderately fond. Others manufacture their own clothes from cotton produced in their own fields. The current is now setting very strongly in favour of agriculture, and other laborious pursuits. All are convinced, that the very existence of the community must be preserved in this way, if preserved at all.

Notwithstanding these encouraging appearances, however, it is not to be disguised, that many things, still remaining among the Cherokees, are greatly to be deplored. Much poverty and wretchedness, several gross vices, particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation, need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experiment of what may be done, is yet a mere specimen of that benevolent agency, which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in North America, and to all the heathens on the globe.

The attempts of the Cherokees to institute civil government for themselves, adapted to their improving condition, succeed, quite as well as could be expected. Their incipient jurisprudence appears to secure the respect of the people. The distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment. I have in my possession the details of the system; but cannot conveniently transcribe them here. While I was in Brainerd, a court was held for Chickamaugh district; and a member reported to me two of the cases, which were then decided.

During my stay, I visited Mr. Hicks, who lives 17 miles from Brainerd. The Christian and public character of this man is well known. Though he has been confined a long time by ill health, his mind is active and vigorous. He appears to be influenced, in his labours for the good of his countrymen, by patriotism under the control of Christian principle. He became a member of the Moravian church about 13 years ago; and his wife lately joined the same communion.

It deserves to be mentioned with gratitude, that there has been no instance hitherto, among the Cherokee converts at Brainerd and Creekspath, of any such departure from christian conduct, as to bring scandal upon the cause, or call for censure from the church. On the contrary, all these converts discover a great desire to ascertain their duty; and, when they have learned what their duty is, an uncommon willingness to perform it. The same is true, so far as I have been informed, of the members of the Moravian church.

It is obvious to every reflecting person, that now is the time to benefit these southwestern tribes, by the communication of the Gospel. If this time should pass away without being employed to the best advantage; if the present attempts should fail, either from the want of pecuniary means, or a deficiency of wisdom in planning and directing the business, or of fidelity and perseverance in the missionaries, or in consequence of the divine blessing not being granted; it is impossible to see how a remedy can ever be applied hereafter. The present state of things cannot continue long. The Cherokees, the Choctaws, and the other tribes, must either rise to the rank of intelligent men, and well instructed Christians, or they must melt away, destroyed by vices copied from unprincipled whites having sold their birthright for a mess of pottage, and being left, in the land of their fathers, without property, without a home, and without a friend. Who would not be pained at so lamentable an issue? How can any disciple of Christ hesitate, whether he shall do all in his power to impart the blessings of civilization and Christianity, at this critical period? A favorable impulse may now be given, which, with the continued smiles of Providence, shall perpetuate the privileges and the hopes of the Gospel among a people, whose ancestors from time immemorial, were enveloped in all the darkness of heathenism. Is not such an object worthy of continued labours and persevering efforts?

Whatever may be the issue of any plans

now in operation, there is no doubt that the cause of missions is a good cause, and will ultimately succeed. No friend of humanity who should witness the present state of the Indians, and the efforts to improve their temporal condition, could fail to give these efforts his decided approbation. But if he were also the friend of his Redeemer; if his heart were filled with an anxious desire that the souls of men may be saved; if he considered the melancholy state of those, who have never heard of a Saviour, and whose minds are utterly destitute of religious truth, while their depraved dispositions lead them far from righteousness; if, in short, he had a just apprehension of the equal and urgent need of the Gospel for all men, of every country and kindred;—he would count the exertions hitherto made as nothing, compared with the value of the object; and would set himself most industriously at work to bring new resources into action, and to hasten the progress of a cause, which he would wish above all things to see immediately successful.

Such feelings, beyond a question would be prompted by a survey of the present missionary attempts, in behalf of the Indians within our borders. May it please the great Benefactor of nations, speedily to rescue these tribes from their present state, and to make use of such instruments, in communicating his mercy, as to his unerring wisdom shall seem best.

With affectionate salutations, I am,  
dear brethren, yours in the Gospel,

JEREMIAH EVARTS.

*To the Prudential Committee, &c.*

#### BRITISH AND FOREIGN BIBLE SOCIETY.

*Letter from the Rev. Dr. Pinkerton, dated  
St Petersburg, Jan. 28, 1822.*

I have the satisfaction to announce to your Committee, the completion of the Modern Russ New Testament. On the 12th Dec. the birth-day of the Emperor, Prince Galitzin presented his Majesty with the first complete copy. Blessed, ever blessed be God! who has favoured us to behold this work, of infinite value to the many millions of Russians, completed. The first edition consists of 5,000 copies, and is now in the hands of the bookbinder. A second edition of 20,000 is nearly half printed off, and a third edition of 5000 copies is printing in Moscow. The Book of Psalms in the modern Russ, without the Slavonian Text, has also left the press; and will speedily come into circulation.

The edition consists of 15,000 copies. The *Pentateuch*, the books of *Job*, *Proverbs*, and *Ecclesiastes* are translated, and the Committee of revision are about to begin to examine them. The Archbishop of Moscow, *Philaret*, is now occupied in translating *Isaiah*.

The four Gospels, and Acts of the Apostles, in the Mongolian and Calmuc dialect, have also lately left the press. We are now beginning a second edition of these, and of the remainder of the New Testament, in both these languages, with new types, nearly one half smaller than those with which the Gospels and Acts have been printed, so that the whole Testament will be in one volume. Blessed fruits have already appeared from the reading of the Gospels among the Calmucs. Twenty-two individuals have forsaken their idols, and have joined the Sarepta Congregation on the Wolga; and there is reason to expect ere long a still richer harvest from the seed of the divine word which is daily sowing, among that numerous tribe of gross idolaters. The *Manjur* (or *Manjchou*) translator has finished the first seven chapters of St. Matthew's Gospel, and we are now preparing to cast types for printing this version. The translators into the *Calmuc*, the *Mongolian* and the *Manjur*, are endeavouring mutually to assist each other in their important labours, so that, in these three versions, there will be a harmonious agreement in the orthography of proper names, and in the expressions used for conveying the great doctrine of Christianity. This is of vast importance, as their versions are intended for tribes of heathen, who are nearly connected with each other, and who all belong to the *Lamite* or *Shagemuni* system of idolatry.

#### DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

*To the DOMESTIC MISSIONARY SOCIETY  
OF CONNECTICUT, and its Vicinity,  
to be convened at Tolland, June 18th,  
1822:*

REV. FATHERS AND BRETHREN,—

Though your Directors cannot present to you a history of so much exertion as the exigency of the churches require, nor of such success as to render the future efforts of this Society needless; yet it is their privilege to make a report of labours which it is believed have been conducted with pious intention, and which have been crowned by the Head



of the Church with more than ordinary success.

These labours have been distributed by the Directors in the following manner, viz: thirteen Sabbaths in Weston, eighteen in Stafford, thirteen in West Stafford, thirteen in Bethel, seven in Ridgefield, nine in New Stratford, seven in North Bristol, eight in East Lyme, and six in Exeter. By the assistance of the Domestic Missionary Society, seven churches enjoy the regular administration of divine ordinances which would otherwise in all probability be chiefly deprived of these inestimable privileges. These feeble churches and the societies connected with them have been preserved from sinking under desperation, encouraged to make efforts which they probably would not have made, but for the kind assistance of their brethren. In three of these churches ministers have been settled the last year, viz. Rev. Mr. Lee in New-Stratford, Rev. Mr. Low in Bethel, and Rev. Mr. Burton in Ridgefield. Thus these long scattered and famished flocks now rejoice in pastors who will, we trust, 'lead them into green pastures, and beside the still waters.' But while we participate in their joy, we are called to sympathize in the deep affliction of the church in Stafford, in the loss of their beloved minister the Rev. Cyrus W. Gray. While the Directors offer their Christian condolence to this bereaved flock, they feel a pleasure in expressing their high respect for the memory of their late pastor, as a useful and devoted servant of the church for Jesus' sake.

Besides the silent operation of the ministry in the instruction of the ignorant, the consolation of the afflicted, the stimulation of the lagging and the edification of believers, there have been some very visible and animating effects from the labours of your missionaries.

In West Stafford there has been an unusual attention to religion, the fruits of which are the addition of six to the church, and seven more, who though not united to the church, are hopefully brought into the fellowship of God's dear Son.

One of the subjects of this work is regarded as a distinguished trophy of sove-

reign grace. He is a man between thirty and forty years of age, who was formerly an avowed atheist, but at the time his attention was arrested a professed universalist. Since his profession of the faith he has given lucid evidence of the soundness of his conversion by the endurance of persecution for the gospel's sake. He has been disinherited and driven from his father's house for his attachment to Christ. This fiery trial he has borne apparently with Christian fortitude.

In the beginning of last summer a revival commenced in the parish of Exeter; your Directors could not look upon this interesting spot with indifference; the parish was feeble, destitute of a minister and assailed by sectarians; by their appointment, Rev. Jared Andrus entered into this harvest, and laboured for six weeks with great acceptance to the people, and with the blessing of God on his efforts. He was happily instrumental of preserving the union of the parish and of gathering much fruit into the garner of Christ. On the Sabbath before he left them, (a day long to be remembered,) he admitted fifty to the communion of the church, twelve of whom he baptized, and administered baptism to about the same number of children. He left about twenty more who had lately indulged a hope in Christ, and were expecting soon to unite with the church. For these labours the Directors received a letter of thanks from which the following is extracted.

"The Church and Society in Exeter present their sincere thanks to the Trustees of the Domestic Missionary Society of Connecticut for their kind care for us in sending that faithful servant of Jesus Christ, Rev. Jared Andrus, at a time when his labours were so much needed; who will long be remembered and highly esteemed by us for his work's sake and faithful labours of love with us."

From some of the missionaries the Directors have received no communication, and are therefore unable to state what measure of success has crowned their efforts.

There are other feeble churches which need and request assistance, which pre-

sent fields of labour equally interesting, which your Directors would delight to occupy, could they be furnished with the requisite funds: and can there longer be any doubt, brethren, whether or not these fields ought to be occupied? Shall churches in the midst of us be suffered to languish? Shall these lights to the surrounding regions of darkness be extinguished for the want of the paltry sum of a few hundred dollars? Where are our bowels of compassion? Where is the kindred affection of Christian brotherhood? Shall the infidel insultingly walk over the prostrate walls of Zion and scoff and rail merely because we have not sufficient love and zeal to repair the breaches and strengthen the things that remain? Brethren, this must not be. To prevent such a dishonour to our profession, the Directors beg leave to suggest a few hints to the ministers and churches of our connexion.

The object of the Domestic Missionary Society, as you know, is to assist feeble churches and furnish the destitute in our own state; and if its funds permit, the destitute in the vicinity of the state with the means of grace. This object, if rightly understood, must be approved by every Christian; but as yet it has not excited that deep interest which its importance demands. Something has indeed been done; and something which has caused thanksgivings to ascend from saints on earth; and joy to echo through the courts of heaven; but it is not sufficient to relieve the eye of Christian philanthropy which has surveyed the wastes of this part of Zion; nor is it all that *would* be done, if the attention of ministers and Christians through the state could be once engaged and fixed.

To awaken your sympathies, brethren, we might present to you scenes of individual suffering and of spreading desolation; we could show you the sheep and lambs of Christ's flock without a shepherd, scattered on the mountains, and left a prey to wolves; the heritage of the Lord trodden down by savage beasts: we could tell you of aged Christians looking back with mournful remembrance upon past privileges, and forward with painful apprehensions in view of the clouds

which thicken around the prospects of their posterity. But we wish the Domestic Missionary Society to have the support of more stable principles, to have a firm hold upon your consciences, and we trust its claims will not be denied if they can obtain an attentive and candid hearing.

Without going into the general arguments in favour of missionary efforts, or wishing to divert a cent from other channels of religious charity, the Directors would just present a few considerations which it is believed give the objects of the Domestic Missionary a peculiar claim upon the friends of religion in Connecticut.

The feeble churches of our communion have a claim to our charity from their near relation to us.

The duty of abler churches to assist those which are weak is established, we think, by the direction of the Apostle to the Gentile churches to make collections for the poor saints at Jerusalem. The household of faith are the special objects of your benevolent regard, and their spiritual wants demand primary attention. The resources of the family of Christ are to be put in requisition for the supply of their mutual wants.

The relation of Christians to each other is most happily illustrated in Scripture by the union of the members of the body; and the tender interest which they ought to feel for one another by that wondrous sensibility which diffuses the pain or the pleasure experienced by one member through the whole frame.

The feeble churches which are commended to your charity, brethren, are bone of our bone and flesh of our flesh. They are connected with us not only by the bond which extends to the whole family of Christ, but the ties are multiplied by their stricter union with us in sentiment and practice. Between us and them there are none of those discrepancies which excite jealousy and interrupt Christian communion. They are not only members of the same family, but inmates of the same apartment.

Though we are sensible that Christian affection and duty are not bounded by the lines of demarkation which sepa-



rate states and kingdoms, and that there should be no locality of feeling among Christians, yet there may and ought to be some locality of effort. Our social and civil connexions afford a facility of acquaintance with each others spiritual wants, and the readiest means of supplying them.

To us, then, these churches have a right to look for help; the primary obligation to assist them will be considered by others as resting on us; and their help must come from the friends of religion in Connecticut, if from any earthly source.

If we consult economy in doing good, a part of the resources of benevolence in the state may, with the greatest advantage, be expended upon this object. Here is labour made ready to our hands; we can enter upon the work without those tedious preliminary preparations which almost necessarily precede direct operations in other missions. No field promises more immediate fruit or a greater amount from the same labour. It may rationally be expected that the money here bestowed will soon be returned, and perhaps with interest to the general fund of benevolence. It is certainly bad economy to have the ground which is already subdued return to its native sterility, and spend our strength to reduce a barren wild, of no higher promise, to a state of fertility. But there is no need of abandoning any of the objects of Christian charity; faith rests satisfied that he who commands us to give will increase our ability as fast as he multiplies the objects of charity.

Finally: It is our interest as well as our duty to build the waste places of Zion.

The favourite maxim of selfishness that charity begins at home, both in its proper and its perverted meaning, applies with peculiar propriety to this object.

If our destitute parishes are not furnished with the means of grace, they will become seminaries of heresy and corruption, and it will be impossible to prevent their contagious influence; placed in the midst of us, coming in contact with us in so many points they cannot be sep-

arated by a line of circumvallation; and so certainly as "Evil communications corrupt good manners," so surely will they spread a contaminating influence on neighbouring parishes. They will not be like the mere barren heath, but a polluted region from which the wind that passes over them will be impregnated with poison and bear blasting and desolation to the adjacent territory. On the principle of self defence, therefore, we should cultivate the waste places.

Brethren, if the truth is the great instrument of conversion and sanctification, if that system of doctrines which we embrace is most consistent with the sacred oracles, without uncharitableness to other denominations, we say it must be of immense importance, that we diffuse our sentiments as extensively as possible, and that we give up no post which is already in our possession.

We anticipate from ignorance and sordid reluctance many common objections and excuses. It will be said by some it is impossible to meet all the calls of religious charity which are multiplying upon us. We shall not undertake to remove objections and excuses, but shall leave the cause of the destitute in our state with you; only wishing you to settle the question in your own minds whether or not you have done as much for the cause of Christ as he has required of you; and remember that if you withhold tithes and offerings which he has required, you rob God, and that you will gain nothing by your plunder; that your property is not only the gift of God, but that by far the greatest part of it is given to you through the instrumentality of that very gospel which asks but a pittance of that worldly treasure which it procures.

Now he that ministereth seed to the sower both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness; which causeth through us thanksgiving to God.

In the name of the Directors,  
AARON DUTTON.

At a meeting of the General Association of Connecticut, convened at Tolland, June 1822 :—

**VOTED,** That it be recommended to each church in this state, in connexion with this body, to have a contribution on the first Sabbath of September next, or if more convenient, on any other sabbath in that month, for the purpose of aiding destitute and feeble churches and Societies, in providing for themselves the stated enjoyment of the ordinances of the gospel, and that the contribution be paid over to the Treasurer of the Domestic Missionary Society. Although that in all cases where it be deemed expedient, the congregation be invited to join in the contribution.

REV. NATHANIEL W. TAYLOR, *Secretary.*

SAMUEL J. HITCHCOCK, *Treasurer.*

ROGER S. SKINNER, *Auditor.*

Next meeting of the Directors to be at New-Haven, the day preceding the public commencement of Yale College.

#### BIBLE SCHOOLS IN IRELAND.

*Extracts from a Pamphlet just published by Robert Stevens, Esq., on the present state of Ireland; the result of a third visit to that country, during the last summer and autumn, for the purpose of promoting the Education of the Poor, in connection with the efforts of the London Hibernian Society.*

Notwithstanding all the disadvantages under which Ireland labours, the friends of Bible Schools have much to encourage hope and to animate exertion. An experiment has now been made on a large scale, and there is but one uniform testimony borne to its success by those noblemen, gentlemen, and clergy, who reside in the midst of the Society's schools. We must never forget that national improvement is of slow growth. The mighty process, now in operation, is, beyond doubt, advancing; but we must wait till the children, now under instruction, become the fathers and mothers of another generation, before we see the full development of this march of mercy.

The advocates of Bible education in Ireland are generally on the increase;

and the benefits attending it, are every day becoming more visible. Those Districts which, for ages, presented nothing to the eye but a dreary moral waste, are now beginning to "blossom as the rose." Every individual victory which truth gains over error, and knowledge over ignorance, is a triumph in favour of Ireland. It is true, in the present state of that country, this process serves to render more visible the surrounding darkness; still, however, it is that morning star, which is infallibly ushering in, we hope, the dawn of a bright and glorious day.

Amidst the gloom which hangs over the civil and political state of Ireland, it is cheering to see her moral and religious condition improving. I trust, the decree has gone forth from the throne of Jehovah in reference to her, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

A glorious light has risen in the national church of Ireland. The number of her faithful laborious clergy, is daily increasing; men of God, who are "instant in season, and out of season;" "watching for souls as those that must give account."

It affords me great pleasure to state, that, notwithstanding all the opposition which exists in Ireland to the cause of Bible education, it is most decidedly on the increase; and so eager are the parents to enjoy it, that I have known them, of their own accord, offer, and actually help without wages, to build a school house. And when there is a report of an intended school being opened, the parents are coming day after day, to know when it is to be effected; and it is only the want of funds which prevents the Society from doubling the number of its schools. During my late visit, I could have opened thirty schools in one county where the Society has not yet commenced operations, in stations fixed upon by a worthy clergyman, had our finances warranted; but I was under the painful necessity of declining.

In visiting the schools, it was delightful to stand in the midst of a hundred poor children, chiefly out of Catholic families, many of them with the Word of



God in their hands, a considerable portion of it in their memories, and, I trust, in not a few, the good seed sown in their hearts! How pleasant to hear them reading and spelling with propriety; but especially repeating chapter after chapter of the sacred oracles! This pleasure, too, was greatly increased, when it was recollected, that these blessed records are carried home every evening to the cabin by the children, and there, in order to perfect the school task, are often repeated in the hearing of parents and neighbours.

It was most gratifying to witness the attachment of the children to school; even when the parents, influenced by the priest, had forbidden their attendance. A boy was told by his father, that if he persisted in going to the Society's school, he would severely beat him. "Well, father," said he, "you may, but I still will go." Finding that beating would not prevent his going, the father threatened to turn the boy out of doors. "Well, father," replied he, "if you do, still I shall go; and, in that case, I shall attend school four days in the week, and beg the other two." The boy's decision overcame the father, and he continued at school. He behaved so well, that he attracted the notice of the clergyman of the parish, who was the visitor of the school; and he afterward took him into his service, where he now conducts himself with propriety. On the first Sunday after he came into the house, his master asked him what religion he was of? He took his testament out of his pocket, and said, "I am of the religion of this book."

I was exceedingly delighted by the remark made by some children, in another school, from whom the priest had threatened to take their Testaments; "he may," said they, "take away our books, but he cannot take them out of our memories."

#### *Schools held in Prisons.*

These have been favoured with much success. In the county gaol of Sligo, in particular, they have been a blessing to many. My heart has been cheered, in visiting these abodes of misery and vice,

by seeing a large proportion of the prisoners learning to read and write, while others were in the very act of perusing the Holy Scriptures; and I shall never forget the remark of a prisoner, confined on a charge of capital offence. "O your honour, if I had been possessed of this Testament, I had not been here."

It is with unfeigned thankfulness to the Father of mercies, I would record the following fact,—a fact supported by the most accurate calculation. There have above one hundred and fifty thousand children, and above seven thousand adults, entered our schools since their commencement: and I have never heard of one scholar, who had been educated by us, being arraigned for any crime. When it is, I believe, calculated, that twenty-one, out of every thousand, are committed to prison in Ireland,—who can fully estimate the value of an Institution, which has snatched above three thousand fellow creatures from the jaws of ruin, and formed them for future usefulness?—above three thousand who would have been the corrupters of tens of thousands by their bad example, are now trained up to be an example of industry, honesty, and dutiful submission to the laws. Let the enemies of education for ever be ashamed; let the friends of the poor "thank God, and take courage."

#### *Irish Readers.*

This is another branch of the operations of the Society, which, under the blessings of God, has been of great service. When we glance at the number of parishes, wherein there are no churches, and where there is no public worship, no reading of the word of God in the daily service, and where copies of the Scriptures are extremely scarce, the importance of this class of men is incalculably great. Their ability to read the Scriptures in both languages, draws crowds to hear them, at their different stations,—the regular periods of their visitation being well known. And so eager are the poor people to hear the contents of this books, about which there has been such a stir of late, that they are sometimes unwilling to break up before

midnight, and many of them have three or four miles to walk afterwards. And could our friends see the attention paid, while the word is reading, and hear the pertinent and interesting questions put by one and another, as the reader proceeds,—their hearts would overflow with gratitude to the Father of mercies, who directed to the adoption of this part of our plan. At the close of one of these meetings, an old man, upwards of ninety years of age, came forward with hands clasped and eyes streaming, blessing God, that his life had been spared, till that book had come into their country. The simple reading of the Scriptures, under the teaching of the Holy Spirit, appears to have reached his heart.

#### RETURN OF THE JEWS, AND WHEN.

*For the Religious Intelligencer.*

MR. WHITING—Having noticed in your interesting paper, a number of pieces respecting the Jews, and having paid considerable attention to the study of prophecy a few years past, those parts respecting the dispersion and restoration of this peculiar people, have gained a very partial attention. I have often noticed with pleasure, the interest which different writers have manifested for the long dispersed seed of the primitive Church of God. But I have often been led to fear lest the interest which some feel so deeply for the Jews, partially blind them respecting the prophecies relating to the time of their restoration, and by this means give the glorious event too early a date for scripture to warrant. The return of this people to the land of their fathers, is to be contemplated as one of the most interesting events recorded in revelation. It will be found to give a very important clue to the history of the church, and to the world. Glorious era to fallen man! Long wished for event to the house of Jacob!

How pregnant with consolation, how animating must it be to the Jews, as well as to us, to anticipate that time so near at hand—that the dawn has already appeared in the horizon, which will result in constituting Palestine a bright star in the millenary constellation, where the jubilee of praise, and the heralds of the gospel, will resound to the Babe of Bethlehem! Yes, soon will the Ottomans cease to trample upon the ruins of her once splendid churches, but rising from the slumbering lapse of ages, she will burst the veil of darkness and death, and, upon the wide ruins of Mahomedan mosques and Pagan altars, display the banners of the cross to the Messiah of heaven, and become the metropolis of the millenary world! Should it be asked why this will be an event so important and interesting: The answer is obvious to every enlightened mind.

It is because God will have numbered and is about to bring in his ancient chosen people the Jews, and gather them from the four winds under heaven,—It is because it will result in bringing to his end the grand adversary of souls when none shall help him,—It is because it is the last great event, and the predatory one to the grand sabbatical rest, or the Millennium, when the benign wings of the Messiah shall extend over our world, and the Church militant unite, as it were, with the Church triumphant, in enjoying the most endearing and the most elevating pledges of the love and goodness of a Saviour and Redeemer.

But to return: if the restoration of the house of Jacob be the bringing about so glorious an event,—When,—or at what particular period of time are we to look for this to take place? For it is certain that God will “set up an ensign for the nations, and will assemble the outcasts of Israel,” and “gather together the dispersed of Judah, from the four corners of the earth.” Now if we admit the date of the 1260 years to be correct, that is in the year 606, when the sixth head of the beast declared Pope Boniface to be Universal Bishop, by adding 1260 years, the period which we understand to be the dominance of the great apostacy, the reign of not only the little horn in the West, but of the Mahomedan horn in the East, we are brought down to the year 1866. Modern commentators, I believe, most of them allow this date to accord best with prophecy; whence we conclude that this was the time when the saints were actually given into the hands of the papal horn. The readers must bear in mind that the event on which we are treating is yet future, while the day of prophesying is past; therefore in speaking on future prophecies or events, “we speak the wisdom of God in a mystery.” But in order that we form any very probable reasons that we are correct in our expositions on future prophecies, a most careful and impartial investigation of the chronological order of events in prophecy which are past, is absolutely necessary as a system to guide us into futurity. This system, properly speaking, if we hit the true one, is that by which the Almighty governs and superintends all things. Notwithstanding his prophets lived in such distant ages of the world, yet their different prophecies respecting different events, which were to transpire from the commencement of the first Universal monarchy to the end of the consummation of all things, forms a system grand, harmonious, and sublime; and presents to man a clue to all other history from that to the present time. The prophecies of Daniel and St. John, are, I believe, with one or two exceptions, written in symbolic language. The former in his prophecies appears to have felt deeply interested for the welfare of his people. In sorrow he contemplated the awful and trying scenes which he foresaw were to happen to them, and proclaimed them to the world. After this, God disclosed to him still future scenes which are great and interesting: viz.—their restoration and future glory, by being again received as the covenant heirs of the



primitive promise. Had it not been for the more explicit prophecies of Daniel and St. John, we never should have learned previous to the event, at what era the restoration of the Jews would have taken place. Some imagine that because the Christian community are turning their attention to the state of the Jews, and because many of them are embracing the Christian religion, that they will return in a very short time. If this event be so conspicuous a one in prophecy, years must elapse before their restoration can be accomplished.

The Millennium is the next grand event that follows their return, and most all are agreed that the dawning of this event commenced 500 years antecedent to the time they look for its actual accomplishment. Why not then allow a reasonable time for the event of the Jews to take place? This period of time, contrary to all others, will never be ushered in by miracles. God is a being of order. We have no intimations in scripture that the Jews will return till "the times of the Gentiles be fulfilled." The answer to the angel was, "that it shall be for a time, times, and an half;" Daniel says, "I heard but I understood not." "I did not understand what time was allotted for bringing to pass this event, namely the restoration of the Jewish nation." The prophet received this answer, "from the time of the taking away of the daily sacrifice, even by the setting up of the abomination of desolation that maketh desolate, there shall be computed a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to a thousand three hundred and ninety days." St. John says, "for it is given unto the Gentiles: and the Holy City (Jerusalem) shall they tread under foot forty and two months. These different prophecies all have reference to one and the same period: viz.—The time, times, and an half; which are three and an half prophetic years, or 1260 natural years. The 1290 days, or years, embraces the same period, and 30 years more: The 1335 years, does also the same, but extends beyond the dominance of the great apostacy 75 years, the whole time we suppose the Jews will actually occupy according to prophecy in returning. If as it has been argued by many, as reasonable to suppose, that the Jews will be more numerous when they are restored, than they were when they were dispersed, no less is it reasonable to believe, very many will be converted prior to their restoration. I do not hesitate to say, that I anticipate, as the eve of this event is hastened, or the 1260 years draws to a close, that Jews from all quarters of the world will have become christianized and colonized in the eastern and western continents; and that after having witnessed the subversion of the Ottoman empire, and after having formed large colonies, they will feel anxious, and most of them will make an attempt, aided by some mara-time power, to take possession of the land of their fathers. This event, as we have observed, will take place after the expiring of the 1260 years, and during the 30 years, which will result in bringing about that most awful

battle of Armageddon, between the two seas, which Daniel and St. John describes as being a time of such unexampled trouble and slaughter, when "the Lord will come with fire, and his chariots like a whirlwind, to bring back his people." The reader will have observed, that I have spoken of the return of the Jews as taking place at two different periods of time. To be obvious, I will observe, that by prophecy I do not understand that the Jews will return conjointly, as many commentators have supposed; but that "the Lord shall save the tents of Judah first; that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." By prophecy I understand, that the converted of Judah will be brought in by some mara-time power, while the unconverted will be brought in contemporaneous with, and help from that confederated power of Anti-christ, acting under the last head of the beast, and composed of the atheistical king, the false prophet, and the confederated Lattin sovereigns, or, as St. John styles them, the *three unclean spirits*. Daniel's "King who magnified himself above every god," is understood, I believe, to be this anti-christ, who has sprung up since the reformation, and some venture to pronounce to be France. Whence we conclude that Judah will suffer severe struggles with this infidel power in returning, more or less for the space of 30 years, when the final battle of Armageddon will close the great drama between God and his enemies antecedent to the millennium. After the expiration of this event, or the 1290 year, it is thought that the house of Israel will begin to return, and occupy a space of 45 years, or come to the end of 1335 years. It is also thought by many that as Judah returns in an unconverted state, that Israel will return in a converted one, and that Judah will be the principal agent in hastening the conversion and the return of the lost ten tribes; and finally be instrumental in bringing in the Gentile world. The mystic Euphrates under the sixth vial appears to be already on a decline, and the probability I think is, that the day is not far distant when this vast empire will be subverted, "that the way of the Kings from the East may be prepared."

The eruptions which appear to exist between the Grand Seignior and the Pachas, exhibit striking characteristics that they are only preliminary steps of the Pachas, to throw off their allegiance, encouraged by some power which stands ready to aid when the maturity of events are favourable. One of these Pachas, and the most powerful, is said to be on the point of renouncing his Mahomedan faith, and embracing the religion of the Greek Church. Should this take place, Russia will not hesitate long; and the time is not far distant when Christian temples will triumph over the ruins of Turkish Mosques, and the Jews seen flocking into the Holy Land!

Should the foregoing positions prove to be correct, we may, I think, venture to anticipate the pouring out of the seventh vial synchronizes with the last struggle of Anti-christ in Pal-

estine, and the contemporary restoration of Judah. No sooner than the *seventh* angel pours out his vial into the air, a voice is heard coming out of the temple, saying, "It is done." This is supposed to have reference to the *vintage* of St. John. "And there were voices, and thunders, and lightnings, and there was a great earthquake." This chapter closes with the most awful judgments denounced upon the *confederacy*, or the propagators of it, the papal empire. The French democracy, to this moment appears, I think, a conspicuous and principal branch of the western anti-christ. The hail-storm mentioned, denotes the invasion of some northern nation, while anti-christ will be raising his banners between the two seas. What nation this will be is difficult to determine. Russia and her northern allies may, I think, be interested. E. L. B.

#### MEMOIR OF REV. JAMES DAVIS.

I was born, (says Mr D) in Hopkinton, N H. Nov 6, 1672. When about 8 years old, my mind was seriously impressed. I recollect that at certain times I was much affected with preaching. I was afraid to sleep at night. I knew that I was a sinner, and that I was liable to die in sleep and lose my soul. I then concluded that when advanced in life I would read and pray and become religious. My awful depravity and stupidity prevented my realizing what it was to be religious, or that the shafts of death were flying thick in every direction.

After this, I became thoughtless and unconcerned, and continued to live as though I was accountable to none, till about nineteen years old, being remarkably fond of childish vanities and youthful amusements. The winter before I entertained a hope that I had obtained the pearl of great price. I was more than ever captivated with scenes of carnal diversion.

In the town where I resided, there was no settled minister. In Dunbarton, the town adjacent, the work of the Lord began powerfully to prevail. Young people went there to attend meetings from Hopkinton, where I then lived; a number of them were powerfully awakened and returned in great distress. I began to think that it would be best for me to attend to the concerns of the soul, and to change my mode of life. I had no idea of the depravity of my heart, of my condemned state, or that it was necessary to be born again in order to obtain salvation. I turned my attention to the Bible, and frequented religious meetings. I soon began to be anxious about myself, and saw that I was in an evil case. So astonishingly great was the pride of my heart, that I endeavoured all in my power to disguise my feelings, and to keep from the view of all, by whom I was surrounded, the state of my mind.

When desirous of hearing religious conversation, I would, if possible, get out of the sight of those, who might be conversing together on heavenly and divine things, that I might listen to the observations which were made. One afternoon I went to attend a lecture preached

by Rev Samuel Wood. When the people came out of the meeting house they collected in a circle round him. He began to propose questions to one and another who were under concern of mind. When he came near where I stood, the idea was impressed upon my mind, that if he conversed with me particularly, people would say I was going to become religious, and so I should become a subject of ridicule. I left the circle and went off. There was an appointment for religious exercises I think to commence an hour before sunset, about half a mile north of the meeting house. I set out for the place where worship was to be attended; and when I was within about forty rods of the house, I met a company of thoughtless, rude young people. I was so afraid that they would think and say that I was becoming religious, that I joined them and went back. But I could not live in their company, any more than I could in the fire. All my past life came in review before my mind. I had an awful sense of my guilt and danger, and that I was exposed to hell and ruin. I went home, took my Bible and retired to my chamber, and spent the night in attempting to read and pray. I believe that from this time for three months, while I continued in great distress, the idea was powerfully impressed upon my mind that I deserved to be damned, that it would be perfectly just in God to cast me down to dwell where darkness and horror reign. Life appeared to be exceedingly short; it seemed as though there was but a step between me and everlasting woe. The world had now lost all its charms; a gloom was cast over all the objects and scenes in the natural world. I felt as though I would not move my hand to obtain all the property which could be possessed or enjoyed here. The idea was impressed upon my mind that I must pray, or go to hell. After I had attempted this exercise, being convinced that I had not prayed in faith, but that I had been mocking God, I felt more criminal, and consequently more concerned than before I made the attempt. And still it was thundered in my ears that I must pray, or be damned forever. Thus I was constrained to attempt this exercise again and again; till at length I felt as though I wanted to be the whole of my time upon my knees at prayer. Night after night I never had my clothes off, or went to bed. My appetite for food was taken away. It was a time when fruit of different kinds was very plenty. I had no taste or relish for any kind of fruit any more than I had for the stones in the streets. I became incapable of attending to any kind of business; and still I had a great unwillingness that any one should know what was the occasion of my distress.

One Lord's day I attended worship when the sacrament was administered at evening. A number of us tarried, who did not belong to the church. It was almost sunset when the people left the meeting house. While numbers were conversing upon the green before the house, I had such an awful sense of my guilt and danger, that I could not refrain from weeping, if from crying aloud. I was in



a flood of tears. People then saw, for the first time, what a situation I was in. The minister came and conversed with me, and gave me, good instructions. After which, kneeling upon the ground, he prayed with and for me. He then observed that I must retire home—that I was in the hand of God—that I must repent or perish—believe, or be damned. Never after this, that I recollect, did I feel as though I cared what people either said or thought of me. The idea was strongly impressed upon my mind that I should be miserable for ever—that I should soon be in hell. I became emaciated almost to a skeleton. People were greatly concerned about me, and were afraid that I should die. As others obtained relief, the thought would from time to time arise in my mind, possibly God may have mercy upon me. I was laying out different ways in which I should be converted if I were ever saved. Sometimes I used to think that I should see a light, or hear a voice from heaven. I was tempted to commit some great wickedness, that I might have great concern and powerful convictions.

One day about noon, I took up a book upon sacramental exercises, and retired into a room by myself, sat down, and began to read. In a moment, quick as thought, my burden and distress was removed! The book appeared to be full of God—full of glory—different from any thing I ever saw before. The glory of the Lord seemed to be shining all around me—in the heavens, and in the earth. I saw people at work in the field, who were professors of religion. I wondered, that they could refrain from praising God aloud. I thought that every body felt just as I did. If they did not, I was persuaded that I could convince them. I felt no inclination to eat or drink, when people were going in to get refreshment. I retired into the orchard, and continued more than two hours, joyful and happy, being constrained to praise God. I had lost sight of myself. It was not a question in my mind whether I should be saved or lost.

A lecture was to be attended that afternoon at the meeting-house. I set off to go, just as I was, without shifting any of my clothes. As I passed along I overtook a young man of my acquaintance. I asked him if he did not feel thus. He said no, he felt just as he had always felt. I was perfectly astonished—could not again open my mouth. I hastened along—took my seat in the house of God. About the middle of the exercises I opened the book in which I was reading when my mind was first relieved, to see if it would appear to me as it had done. It did not appear just so. At the close of the meeting, I felt greatly afflicted and grieved to see how stupid people were. I could not refrain from tears—was constrained to weep abundantly. The people as they went out of the meeting house stopped upon the green. I had a sister then under concern. The first thing I knew, I was talking to her and others, urging the importance of becoming religious—of having an interest in Christ. I continued three days and three nights joyful and

happy as I could be in this world, before I had the most distant idea that what I had experienced was a change of heart, or that I was in a safe state. I was constrained to rejoice, that the Lord God omnipotent reigned—that all intelligences were in his hands and at his disposal. When I came to compare my feelings and exercises with what I found in the Bible, I began to take encouragement to hope that I was truly converted.

After my mind was relieved, my bodily health seemed to be recruited at once and my strength to be restored. I was surrounded with the agreeables of this world, and might have reflected on engaging prospects before me: but I longed exceedingly to die and be with Christ. I felt greatly concerned for sinners—was constrained to talk to every one I saw. For six months I enjoyed a heaven upon earth. I scarcely knew what it was to experience doubts or fears, clouds or mists of darkness. I used to attend a great many meetings,—to go to a distance. I got but little sleep, but generally felt well. Having related to one of the church members what I thought the Lord had wrought in me by his grace, he observed, if you have experienced what you now relate, you have important duties to do, and suggested the propriety of my going forward to put myself under the watch and care of the church. About that time numbers were going forward to relate their religious experience, with a view of publicly espousing the cause of Christ. As I neglected to improve that opportunity, my spiritual comfort and resolution were less, till one Lord's day in the meeting-house at the close of public worship, I opened my mouth and declared what the Lord had done for my soul. When the time for the sacrament to be administered arrived, there were forty-one besides myself, forty two in all, who were received into the church. The holy ordinance of the supper was blest as a means of great good to me. My soul was filled with peace and joy. It was truly an interesting season. I could say with David, a day in thy courts is better than a thousand. God gave me great and very earnest desires for the salvation of immortal souls. Nothing I so much longed for as to be useful in the world. I felt concerned for my fellow creatures whenever I saw them, and was constrained to speak to them when walking the streets, and to urge the importance of being reconciled to God. In some instances when I began to converse with an individual in the road, others would come along, and people would leave their houses, till a very considerable number would be collected. Some young persons, at the distance of fourteen or fifteen miles, with whom I had been acquainted, lay with peculiar weight upon my mind. I set out and travelled about half the distance on foot, and then hired a horse and proceeded forward. When I arrived at the place of destination, the young persons were in bed. They arose—I conversed with them on the great things of eternity—they were much affected—desired me to pray with and for them. Some of the number experienced

no peace or comfort till they hopefully found peace in believing. My mind was greatly exercised about preaching the Gospel. A candidate then supplying the pulpit sent for me to come to his lodgings,—conversed with me relative to the subject—encouraged me to go forward—presented me with the book I should first need to study, and observed, if I went forward to obtain an education, it should be a gratuity; otherwise I might return it, or pay him for it.

(To be continued.)

### INDEPENDENCE.

On Thursday of last week our National birth-day was celebrated in this city in a new and more rational manner than heretofore.

The morning was announced as usual by the discharge of cannon and the ringing of bells. At five o'clock a good number of Christians assembled at the conference room, and spent an hour in prayer. At 10 o'clock the bells again rang and one of our large houses erected for the worship of God was soon filled with a Christian assembly, composed of different denominations. The services were commenced by singing, and an appropriate prayer by the Rev. Mr. Hill of the Baptist connexion. A hymn well adapted to the occasion was then sung, in an admirable manner: after which a sermon was delivered by the Rev. Mr. Taylor from *Psa. xvi. 6*. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." By reviewing the ways of Providence; by contrasting our distinguished mercies with those of other nations, and recounting our various civil and religious privileges, the mind was well prepared to celebrate our national birth day, and to render praises and thanksgiving to Him who brought us out of the house of bondage.

We would recommend this rational method of celebrating and perpetuating our national independence.

### ANECDOTE.

A Sabbath School Ticket was dropped in the street by a scholar in Petersburg, Va. A lady passing that way in her carriage discovered it, and supposing it to be a treasury note or small bill, such as were then used for change, ordered her servant to bring it to her. He did so, when lo! in-

stead of its representing a small amount of earthly treasure, she found upon it the following words: "What shall it profit a man if he shall gain the whole world and lose his own soul." The inquiry was deeply impressed upon her mind, and in vain did she attempt to banish it—in vain she sought the circles of folly and dissipation—the thought still pressed upon her mind, "What shall it profit?" nor did she ever find rest till she was brought to the feet of Jesus.

### A PATTERN FOR DRUNKARDS.

The heathen king of Atooi, one of the Sandwich Islands, who had been taught by white men to love strong drink, and who has for a number of years been a great drunkard, has wholly reformed—he said to Mr. Ruggles, one of our missionaries, "Suppose you put 4000 dollars in one hand, and a glass of rum in the other; you say, you drink this rum, I give you 4000 dollars,—I no drink it. You say, you kill me,—I no drink it.

Will not such conduct in an unenlightened heathen shame those who are addicted to intemperance, when they often make the foolish excuse that they can't do without it—I know it will destroy my health, my property, my character, and my soul—but I can't live without it? Let such persons put an ounce of arsenic into a bottle of spirits, and then see if they can't keep from drinking it.

### MISSIONARY BOX.

On board the new sloop Albion is kept a missionary box for the purpose of receiving contributions from passengers and others who might happen on board, to aid the cause of missions. On the 4th of July, while out on a sailing party \$3,121-2cts. was contributed by a number of young gentlemen and ladies, which, together with \$1,50 previously collected in the same box, was deposited in the treasury of the Missionary Field Association of East Guilford for the treasury of the A. B. C. F. M. If owners and masters of our packets and coasting vessels would favour this cause by keeping a charity box in some convenient place on board their vessels, they might do much for the cause of missions and the welfare of their fellow men, without injury to themselves or any one else.

[Communicated.]

### CONTENTS.—NO. 7.

Sandwich Mission Journal 97	Domestic Missionary Soc	Memoir of the Rev. James
Cherokee Mission—letter	of Connecticut 102	Davis 110
from the Cor. Sec. 100	Bible Schools in Ireland 106	Independence 112
Br and For. Bible Soc.—	Return of the Jews, and	Anecdote ib.
letter from Dr. Pinkerton 102	when 108	Missionary box ib.